



*Divinity.*



*Morality.*



*Nature.*



*Historie.*

*Printed for Will: Miller and Fra: Haley at  
the Gilded Acorn, and Kings head in S. Pauls  
Churchyard. 1673.*



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Churchyard. 1673.*



# EMBLEMS

DIVINE, MORAL, NATURAL  
and HISTORICAL.

Expressed in Sculpture,

A N D

Applied to the several Ages, Oc-  
casions, and Conditions of  
the Life of Man.

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*By a person of Quality.*

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L O N D O N :

Printed by *J. C.* for *Will: Miller* at the Gilded Acorn  
in *S. Pauls Churchyard*, near the little North-door ;  
and *Frd: Haley* at the Bishops head in *S. Pauls*  
Churchyard. M D C L X X I I I.

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To the  
R E A D E R.

**T**He designe of publishing these Emblems is not, as if nothing of the same kinde had been done before, or not done so well ; far away be that conceit : but it is onely to adde one small dish more to the great variety that is already set upon the Table of the World in Delicacies of this nature. Nor can there be any Surfeit to an ingenious minde (the Stomack of the Soul ) in

## To the Reader.

this kinde of Food , since at the same time it both delights the eye, pleases the fancie , and informs the judgement. Hence it is, that in all Ages this way hath been practised to inform the World , as being the most effectual means to that end. To this purpose were the Hieroglyphicks amongst the ancient Egyptians, and all those Enigmatical and Parabolical speeches uttered upon several occasions in holy Writ ; as that of Balaam to the Moabites , Jotham to the Shechemites, Nathan to David, those of the Prophets to the Jews, and of our blessed Lord and Saviour to the Scribes and Pharisees and others his hearers.

Accept



## To the Reader.

Accept this little Book therefore as it is presented; and let not the smalness of the present diminish its worth, nor scandalize the Presenter, who purposely forbore to make a greater, till he had made tryal how this would relish on the palats of the Ingenious. For if it please not, it is too big already; if it do, and so prove desirable, it may and shall (if God please) be improved and enlarged, for the benefit of all such as take delight in these, or things of this nature.

I might give you at large the derivation and proper signification of the word Emblem; which indeed is of the same import with Enigma, Symbole, and Parable;

## To the Reader.

onely that properly signifies such mysterious Figures as are represented by Ingraving or Picture, (and so a fit Epithet for the things contained in this Book;) and these chiefly intend hard sayings and difficult sentences expressed in words or writings: but all aiming at the most effectual instruction or the severest correction of the people of the Time and Place where they are expressed.

This is a Miscelany of several subjects; yet may not unfitly be comprehended under these Four Heads, viz. Divine, Moral, Natural, Historical. The Divine are such as concern God, his fear or Worship. The Moral are such as  
tend



## To the Reader.

tend to the correction of vice, and instruction in good life and manners. The Natural are such as being drawn from some kinde of creatures, expresse the tenderness of the old to the young, or the piety of the young to the old, or both. The Historical are such as are drawn from some eminent persons or things of whom we read in Histories.

Good Reader, if upon thy first perusal thou happen on any thing that doth not please; cast not away the Book presently, but proceed on further, and perhaps some other may prove more grateful; and so for the sake of the one, thou mayst accept the other. But however,  
though

## To the Reader.

*though the whole should seem contemptible to thee, yet consider, that there is not more variety in the Relishes of the several palats of men, then there is of their sentiments and apprehensions in things of this nature : insomuch that (as saith the Proverb) What is one mans Meat, is another mans Poyson. So that it may well be hoped that this little Essay will prove acceptable to some, though it may be slighted by others.*

*And indeed, to expect the approbation of all, would be so vain, that it might justly bring a suspicion upon the Work of any person that should enterprise it with such an expectation. Except this  
should*



## To the Reader.

*should be thought to speed better  
then the most eminent Publicati-  
ons that have gone before, whe-  
ther ancient or modern; none of  
which (I believe) however use-  
ful in themselves, or eminent for  
their Authors, have escaped the  
sting of Zoilus, or some of the ve-  
nomous creatures of that viperous  
Brood.*

Farewel.

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# EMBLEMS

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and HISTORICAL.

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A N D

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---

LONDON'S Remembrancer



Have ye suffered so many  
things in vaine. Gal: 3. 4





## *The Phoenix.*

To the Citizens of *London.*

**A** *Rabia's* Bird, the Phoenix call'd by name,  
May *None-such* well be term'd, since to the same  
None may compared be ; nor hath there been  
'Bove one at once by any mortal seen.

Hundreds of years she having liv'd, at last  
Into a bed of Spice her self doth cast ;  
Which being fired by the heat o'th' Sun,  
She is consum'd ; and so her life is done.

Then from her ashes doth arise a Worm,  
Which of another Phoenix soon takes form.  
And here great *London*-Citie comes to minde,  
No less remarkable then that in'ts kinde.

For glory, honour, riches, and renown,  
She pass'd all places in the world were known :  
And whatsoere in others rare was found,  
In our Metropolis did much abound.

Thus after many Ages prosperous Trade,  
(Seeming as 'twere in Wealth her Nest t'have made)  
She at the last (th'effect of heavenly ire)  
Was put in flames, whereby she did expire.

Its ruines soon another Citie raised,  
For grace and splendour much more to be praised :  
Which God make lasting, and us thankful all,  
To see This rise, that saw the Other fall.

To M<sup>rs</sup> S.M: and hir daughter S.M



A Vertuous Woman her price is far  
above rubies pro: 31:10.





*The good Wife.*

**B**Ehold the Emblem of a vertuous Wife,  
One not inclin'd to babling and to strife;  
Who with her finger doth her tongue restrain,  
That so from talking much she may refrain.

The Countenance is Index of the minde;  
And modestie we in her face do finde:  
No wanton rolling eye, nor tempting smile,  
As if unwary youths she would beguile.

The Keys which hanging in her hand ye see,  
Declare her charge, and her fidelity;  
Whereby of Care her Husband she doth ease,  
Let him be in, or out, or where he please.

The Tortoise shews she gaddeth not from home,  
Nor after Gossips tales abroad doth roam:  
But house and family she doth attend,  
Minding what's fit therein to make or mend.

Her Children she gives Education due,  
And them instructs in Precepts good and true.  
T'her servants she (as well as work) gives food.  
Her counsel and example's always good.

Her Guests she heartily doth entertain  
With wholesome food, not with expences vain:  
Both in her food and in her clothing she  
Hath due regard to her Good-mans degree.

**B**

*℥*

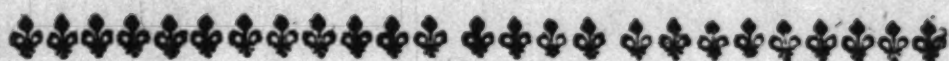
*Nº*

To Idle packs.



An Idle soui shall suffer hunger etc.  
pro: 19. 15.





## *No Working, no Eating.*

**WE** here present to view an idle pair;  
That sit and gape, as if they liv'd by th'air :  
Father and son suppose ; a hopeful breed  
Is likely to spring up from such a seed !

*Adam*, when he did Paradise possess,  
Must not be idle, he the same must dress :  
And afterward must nothing have to eat,  
But what he in the sweat of 's brow did get.

The great Apostle *Paul*, that might command,  
Did labour for his food with his own hand :  
And wheresoever he came, he order gave  
That such as would not work no food should have.

By *Draco's* Laws, the slothful man was slain ;  
The *Florentines* make banishment his pain :  
At *Corinth* they to such did warning give ;  
Which if not ta'n, they might no longer live.

An idle minde is Satans shop, where still  
He forgeth and contriveth what he will.  
For who through sloth at honest work doth grudge,  
Must certainly be made the devils drudge.

Then unto honest labour bend thy minde,  
And thou therein both wealth and peace shalt finde :  
For when our mindes are on our Callings set,  
Satans injections there no room can get.

*To Time Wasters.*



*For man also knoweth not his  
Time. Eccles. 9. 12. 6*





## *Take Time by the Foretop.*

**B**Ehold Occasion standing on a Wheel,  
Because she always to and fro doth reel ;  
Holding a sharpned Razor in her had,  
To let all sinful mortals understand

She cuts and flashes all on every side ;  
And when she comes, the Armies can divide.  
Her feet are wing'd, and therefore 'tis we finde  
She flees from place to place as swift as winde.

Long Lock she hath before, whereby w're told  
That we at first on her should take good hold :  
She's bald behinde, thereby to signifie  
No hold is to be had when she's past by.

The place wherein she stands is open, free,  
That so by all she plainly seen may be ;  
To whom they may in due time make repair,  
And take hold on her ere she turns the bare.

Which if they do not, let them not complain,  
Although perhaps they in ill case remain :  
For certainly with them t'had not been so,  
If they Occasion had not oft let go.

Occasion is the Christians day of grace,  
Which if he wretchedly do once let pass,  
Nothing thereafter doth on him attend,  
But expectation of a fearful end.

To the Labourious.



The Labour of the righteous  
tendeth to life. pro: 10. 16.





*Whet no Let.*

**N**EXT comes upon our Stage the painful Mower,  
Who toils in sun and sweat with all his power,  
That he may thereby gain a small supply  
For the necessities of 's family.

Early he rises, and to work he goes,  
Else cannot be perform'd his task, he knows :  
He clears his way of all things that may let ;  
Yet notwithstanding will take time to whet.

But that time is not lost : he's thereby made  
More apt and fit to carry on his Trade :  
Quicker and better cuts he then before,  
And of his work he rids away much more.

Thus every Christian hath his work set out,  
Which in his life-time he must bring about ;  
That so he may, as here his lot shall fall,  
Provide things honest in the sight of all.

Yet must he not so much his gain respect,  
As duties (the souls whetstone) to neglect :  
For by them we do great refreshment finde,  
When they're performed with a heavenly minde.

In *Israels* Land, all males did thrice a year  
Before the Lord at his own place appear ;  
Yet whilst they thus perform'd the Lords command,  
No enemy durst ere invade their Land.

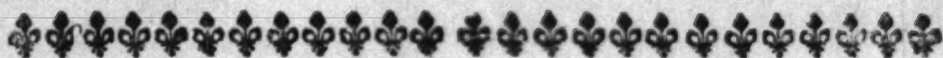
*First*

To Babblers



Let thy words be few  
Eccle: 5. 2.





*First consider, then speak.*

**T**He while the Bird remains within our hand,  
So long 'tis at our absolute command :  
But when it once hath scap'd and fled away,  
Then we in vain may call to bid it stay.

Whoere he be that walketh warily,  
And makes his foot keep even pace with's eye,  
Shall many-a rub and knock thereby avoid,  
Wherewith unwary persons are annoy'd.

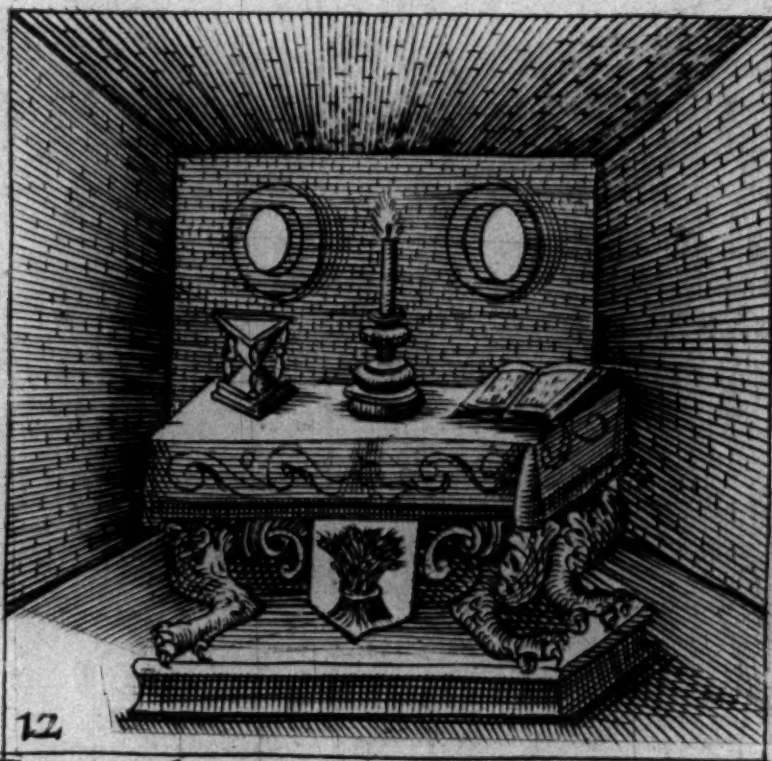
That man that takes another for his friend,  
Had need some time in his probation spend :  
For whom oft-times we think for friend we have,  
Proves nothing better then a flattering knave.

He that a good Horse hath, and doth him prize  
For service, shape, for colour, or for size,  
Will have the greater care of him therefore,  
And ere the Steed be stole, shut stable-door.

A word once spoken cann't be call'd again,  
Let it be good or bad, useful or vain :  
All wise men therefore will consider well,  
Before they speak, what they to others tell.

For they that thus do, boldly may speak on :  
But he whose tongue before his wit doth run,  
Out of his lips such things doth often vent,  
Whereof he ever justly may repent.

To youth



Remember now thy Creator in the  
dayes of thy youth. Eccl: 12. . 1.





## *Industry prevents Indigence.*

**I**N youthful days, when Spirits boil up high,  
And Wits are brisk and quick, then we thereby  
May useful things the better comprehend,  
Which may be useful to us till our end.

Make use of Time therefore, and use the means :  
For Time doth pass apace, and change its Scenes.  
Take Time by th'foretop, and there hold it fast,  
Lest thou bewail thy slothfulness at last.

The riches of the minde all others pass ;  
They make us be accepted in each place :  
Many thereby are rais'd to honours high ;  
And so from mean, do raise their family.

Whereas those sluggards that neglect their prime,  
Remain in stupid dulness all their time ;  
Are not regarded, nor are good for ought,  
But commonly to beggery are brought.

Behold the Hour-glass, see how it does run !  
By Candle we should studie when day's done ;  
And all too little, if we did but minde  
The great advantage we might thereby finde.

See here likewise, and view an open Book,  
Inviting learners thereinto to look.  
If knowledge true we earnestly endeavour,  
We certainly are thereby made for ever.

*To the Serious.*



*Discretion shall preserve thee*  
*prov. 2. 11.*





*Soon ripe, soon rotten.*

**T**He fruits that are first ripe, or first mature,  
Do soonest rot, and least of all endure :  
When such as ripen by a slow gradation  
From rotting have the longest preservation.

If in the dust we any thing do write,  
A blast of winde will straight deface it quite :  
But if in Marble we impression make,  
Nor time, nor age, it thence can hardly take.

Green wood when first it's laid upon the fire  
Burns not so soon as we perhaps desire :  
But when on it the fire doth once take hold,  
With greater force it drives away the cold.

Many at first are hardly to be taught ;  
But things once in their apprehensions caught,  
Are far more fixedly by them retained  
Then those that with more ease the same had gained.

In judging Wits therefore care's to be had,  
Not to reject a youth as a dull lad  
Because he does not straightway comprehend  
What we unto his knowledge would commend.

For better 'tis gradatim to attain  
Ingenious arts that may with us remain,  
Then soon to fill our heads with notions plenty,  
And yet retain for use not one in twenty.

*Sweet*

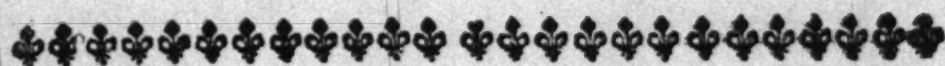
*To pleasure lovers.*



*Man is borne unto trouble*  
*Job. 5. 7.*

16.





*Sweet Meat, sowre Sauce.*

SHarp prickles every way do Roses guard,  
As 'twere from injuries the same to ward :  
For they appearing lovely to the eye,  
Are often nipt by such as pass them by.

If therefore we to Roses have a minde,  
We shall be sure the prickles sharp to finde ;  
The which if to avoid we take not heed,  
They'll scratch our finger, and so make it bleed.

But when we have the Rose, for all the cost,  
Its sweetness makes us think no labour lost :  
For though the finger with a prick do meet,  
Our nostrils are refreshed with the sweet.

Here, without sowre, no sweet we can enjoy ;  
Contentment can't be had without annoy :  
The truth on't is, no sweets or sowres there are,  
But as the one with th'other we compare.

After a storm, a calm doth most us please ;  
After hard labour, we delight in ease :  
After cold Winter, pleasant is the Spring ;  
And after mourning, grateful 'tis to sing.

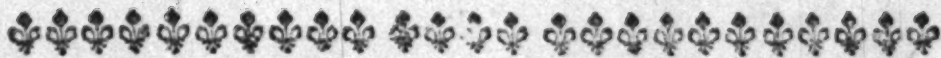
The world is at no certainty ; but still  
'Twill change and vary, do we what we will :  
Which to prevent, it is not in our power ;  
But, with the sweet, we must in'ts turn have sowre.

To Lyers.



*A double minded man is unstable in all his wayes Jam: 1.8*





## E M B L E M X.

*Beware of a Lyer.*

A Certain Country-man had to his guest  
 A Satyr (half a man, and half a beast).  
 The man at night from work doth home retire,  
 Where being come, he sits him down by th'fire.

He shak'd and shiver'd, (for 'twas frost and snow)  
 And to put heat in them, his hands did blow :  
 Which being by the Satyr noted, he  
 Would know the reason why it so should be.

He by his Landlord presently was told  
 It was to get in heat, and drive out cold.  
 Now supper-time was come, when each his seat  
 Did take, in order to sit down to eat.

Down being set, the man his broth did blow.  
 The Satyr needs must know why he did so.  
 'Tis (quoth the man) because it is too hot,  
 Being newly taken from the boyling pot.

With that the Satyr in a passion fell,  
 And said, If thou blow hot and cold, farewell.  
 I'll never in that house take my repose,  
 Where from the same mouth hot & cold both blows.

Whereby we are forewarned to beware  
 Of those who double-tongu'd in talking are ;  
 Not to put trust in such at any rate,  
 Nor suffer them to lodge within our gate.

To the Secure



Awake thou that sleepest, etc.  
Ephes. 5. 14.





## E M B L E M   X I.

*Death and Sleep compared.*

Since Sleep and Death so near resemblance bear,  
Why should we more the one then th'other fear?  
For there's no difference 'twixt the one and t'other,  
But that the one hath breath, and not the other.

By both we do obtain alike release  
From pain and trouble, which in both do cease:  
Yet though in ease and rest we take delight,  
The thoughts of death the veryest wretch affright.

Nay, one advantage Death hath over Sleep;  
In perfect rest and peace it doth us keep:  
Whereas our Sleep hath often fears and frights,  
Distracting dreams, and seeming dismal fights.

Yea, many fall asleep, that wake no more;  
But to be rais'd from death, we all are sure:  
No matter whether quickly, or long hence;  
'Tis both alike to them that have no sence.

But this fear happens 'cause we take no care  
For Death and Judgement duely to prepare:  
For if 'twixt God and us we kept things right,  
The thoughts of death would never us affright.

That Steward was by Christ pronounced blest,  
Who to do his Lords will himself addrest:  
But he that did not to the same attend,  
Did share with unbelievers in the end.

To Gardners.



My beloved is gon downe into  
his Garden to gather Lillyes.  
Cant: 6. 2.





## E M B L E M   X I I .

*The Gardens excellencie.*

Gardens are always stor'd with objects rare,  
And such as to the sight most pleasant are :  
Not onely so, but nostrils too are fill'd  
With fragrant scents which Gardens use to yeeld.

As well as pleasure, Gardens profit bring  
By herbs, roots, fruits for food that therein spring ;  
And Physick-herbs therein are also found,  
Which cure the sore, and make diseased sound.

There Arbors grow, by art and nature made,  
Which in hot Summer yeeld a cooling shade ;  
And therein pleasant Fountains oft are seen,  
To bathe the body, and to make it clean.

Gardens are spacious, and have many a walk,  
Where friend with friend conveniently may talk  
Of Gods great works presented there to eye,  
And for the same his Name may magnific.

Of any seed or plant if we'd have store,  
Or if from what we have, we would have more,  
We them in Gardens do as 'twere intomb,  
Where they're prepar'd for spring as in a womb.

Gods Church to Garden is compar'd, we finde,  
Wherein (as flowers) are graces of each kinde,  
Which when the Spirits winde on them doth blow,  
Their fragrant scent doth forthwith from them flow.

To Contented.



In what soever state, I am therewith Content.  
phil: 4: 11: 24.





## E M B L E M   X I I I .

*A Contented minde worth all.*

**I**N stately palaces, and buildings high,  
Contentment does not always chuse to lie :  
But very often it seems good to use  
The meanest lodging, such as poor men use.

*Diogenes* would live within a Tun,  
Which he in Winter open'd to the Sun ;  
But when he could not Summers heat abide,  
Then he it open'd on the shady side.

This unto him so great content did bring,  
That when he was demanded by the King  
What favour at his hands he did desire,  
Stand out o'th' Sun, (quoth he) I thee require.

Which did so much affect this great Commander,  
That he said, If I were not *Alexander*,  
*Diogenes* I straight would chuse to be,  
That of all fear and care doth live so free.

*Bias* his goods about him well could bear,  
And *Codrus* had mean cates his heart to chear ;  
His food was roots, his table was a stool :  
Yet neither of these twain was counted fool.

For who is rich ? He that doth nought require ;  
And who is poor ? He that doth all desire.  
When we have all we can, we still want more :  
And he that always wants, is always poor.

*To Worldlings . . .*

*For there worme shall not die. etc:  
Isa: 56: 24. 26*





## EMBLEM XIV.

*The World's drudgery.*

**L**oe *Sisyphus*, that most notorious Thief,  
 Who in that faculty it seems was chief,  
 And being for that fault condemn'd to hell,  
 There rolling of a stone doth ever dwell.

What he gets up the hill with toil and pain,  
 Returns with greater force on him again :  
 Then he again must to his labour fall,  
 And so again, though to no end at all.

Of *Adams* off-spring this is just the case ;  
 Now here, now there, not resting in one place :  
 Yet when this place and that place we have try'd,  
 Our pain and travel it doth still abide.

But Exercise is good for man, indeed,  
 As use for Iron, which else rust will breed :  
 Yea, if in use we don't the same employ,  
 The rust and canker will't at length destroy.

As Schoolmasters the hardest tasks do set  
 On them from whom they most applause may get :  
 So God expecteth most from them whose ways  
 Are order'd so as may set forth his praise.

Gods people are his Husbandry, and they  
 Must plow'd and harrow'd be, that so they may  
 Good fruits unto the Husbandman afford,  
 And be a field that's blessed of the Lord.

The

*To Learned Physicians.*



*This Emblem is humbly presented.*





## EMBLEM XV.

*The good Physician.*

**H**ERE in this Figure is presented thus  
 The fam'd Physician, *Æsculapius*,  
 Who had such skill in Physick, (it should seem)  
 That as a God the people did him deem.

Which by his Lawrel-Crown is represented.  
 His Beard declares him well experimented,  
 And grave likewise ; both which do well commend  
 All such as Physicks practice do pretend.

The Scepter shews how he doth bear the sway  
 Among his Patients ; none dares say him nay.  
 The ragged Staff denotes his crabbed skill,  
 Or else in stead of cure, he'd often kill.

His Sitting shews he must have minde sedate,  
 That so he may all rash proceeding hate.  
 The Serpent shews how he doth age restore,  
 And oft recover persons from deaths door.

The wakeful Cock his watching doth declare,  
 The better of his Patients to take care.  
 The Dog of faithfulness is emblem true ;  
 Which a Physician ought all times to shew.

Physicians that are qualifi'd like this,  
 Of making Cures can rare or never miss :  
 But wanting true endowments for the same,  
 They of Physicians do usurp the name.

*Other*

*To the Imprudent.*



*A prudent man foreseeth the evil,*  
*pro: 27. 3. 30*





## E M B L E M   X V I.

*Others Harms, our Arms.*

**B**Ehold this Gamester here, how he's intent ;  
He dreads no danger, nor no sad event :  
He's not concern'd at all with frights or fears,  
Although the house do flame about his ears.

Yet wisdom would us teach, when danger's nigh,  
That to secure our selves we should apply ;  
And when a fire in neighbours house is known,  
Then to be careful to secure our own.

*Archimedes*, that man of great renown,  
Was so concern'd for *Syracuse* his Town,  
That he for its defence was plodding on,  
Even till the enemy the Town had won.

Madness it is to think we're danger-free  
When midst of dangers we encompass'd be.  
As if when foes a Citie do distress,  
Th'inhabitants should think their danger less !

Yea, they that do to others help deny,  
Or else defer, in their necessity,  
May justly then from other men expect  
In greatest need to finde the like neglect.

When mischief is begun, let's not delay,  
But it suppress with all the speed we may :  
For when beginnings we with care keep down,  
We may be sure its conquest is our own.

*The*

*To the Temperate.*



*Enter not into the path of the  
wicked. prov: 4. 14*





EMBLEM XVII.  
*The World's Vanity.*

**H***Eraclitus* sits weeping : well he may ;  
Considering how poor mortals day by day  
Fresh miseries encounter, till at last,  
Worn out with woes, they off this stage are cast.

*Democritus* on th'other side laughs loud,  
To think that men should be so vain and proud,  
To heap up riches for their infant-elves,  
Which oftentimes do die before themselves.

Who may not with the first of these bewail  
Those horrid crimes which everywhere prevail,  
Which oft-times do procure some sad event  
Whereof the actors may too late repent ?

Excess and riot body hurt, we finde ;  
Rancour and malice do disturb the minde :  
All sins upon the conscience leave a stain,  
Which floods of tears can scarce wash off again.

Who may not likewise with the second laugh,  
To see how men to day carouse and quaff,  
Not thinking how that death, or pain, or sorrow,  
May seize on them to night, before to-morrow ?

Many are dead, were yesterday alive ;  
Many decay'd, that yesterday did thrive ;  
Many are sick, that yesterday were well ;  
Many then here on earth, are now in hell.

*To Faire Woman.*

*As a Jewell of Gold in a swines snout  
so is a faire Woman without discretion*

*Pro. 11. 22.*

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EMBLEM XVIII.  
*The Womans defence.*

**W**hen God Almighty made at first the world,  
Out of the Chaos into which 'twas hurl'd,  
A nature he gave all things, by whose law  
In all respects they should be kept in awe.

By that same law, each creature had its arms,  
Or to resist, or to keep off all harms.  
Bulls, which for madness range about and roar,  
When ought affronts them, with their horns can gore.

Horses, when any trouble they do feel,  
Are nimble-footed, and can kick with heel.  
What hurts the Lion, he straight gripes in's paws,  
And rends it piecemeal with his hungry jaws.

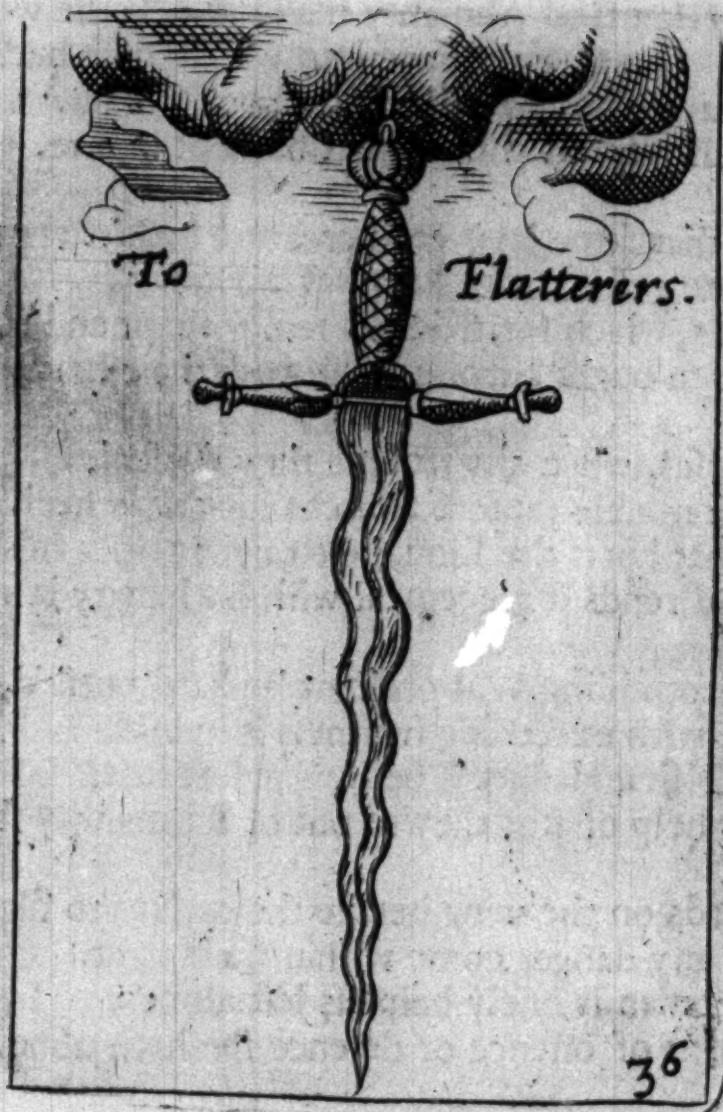
If trembling Wat on hunt be hard pursu'd,  
He with exceeding swiftness is indu'd.  
If Fish endanger'd be by Anglers bait,  
By help of fins they're out of harms way straight.

Birds on the wing betake themselves to flight,  
If any danger come within their sight.  
Woman is onely helpless left alone ;  
Arms of offence or defence she hath none.

But in their stead, Nature gave her a face,  
Wherein is planted such an awful grace,  
As makes the bold, fierce, swift, submit and bow,  
In token of subjection they her owe.

D

K<sup>nd</sup>







## E M B L E M   X I X.

*Know when ye are well.*

**S***icilian Dionysius* had a slave,  
That him to flatter, would say what he'd have;  
*Democles* was he call'd; whom to repay,  
That he should King't a while the King gave way.

In Royal Robes straightway he's Prince-like clad,  
And for his Seat a Royal Throne he had:  
Great Peers and Nobles did on him attend;  
The dainties of his Table had no end.

His Bed of gold, whose Coverings costly are,  
And all his Furniture is rich and rare:  
Melodious Airs his ears do entertain,  
And everywhere Perfumes refresh his brain.

Now to the height of state and glory brought,  
One askt him what of this fine life he thought:  
Who answered, It is the onely heaven,  
No life like this to mortals can be given.

But set in's Throne, just ore his head he spy'd  
A Sword (point downward) to a hair was ty'd;  
Which having seen, he with distracted minde,  
In mirth or meats no joy or sweet could finde.

Then humbly pray'd the King him to restore  
To the same state wherein he was before;  
And that he to his pomp would put an end,  
Since on the same such danger did attend.

*To the Idle.*



*Goe to the Ant, thou sluggard  
consider her wayes. pro: 6. 6.*





## E M B L E M   X X.

*Diligence makes rich.*

**L** About behold advanc'd in Chariot high,  
And drawn by Ants, emblem of industry;  
Abounding in all plenty, therewith crown'd;  
Possessing all that in the world is found.

Sloth sits by weeping, tatter'd, rent and torn,  
Neer pin'd for want, ruing the time she's born.  
But all the comfort she from Labour gains,  
Is to be scourged soundly for her pains.

The Grasshopper at the poor Ant did jeer,  
For toying all the pleasant time o'th' year;  
Whereas for her part she did no such thing,  
But hopt about, and merrily did sing.

But Winter coming, th'Ant takes to her hill,  
Where she is warm, and findes of food her fill;  
Th'other, whose work to sing in Summer 'twas,  
For cold and hunger now cries Wo, alas!

Hence learn, that while we youth and health enjoy,  
We profitably should our selves employ;  
Lest, when old-age and sickness do assail us,  
We finde all means of sustenance to fail us.

How sad will our condition then appear,  
When none to help or pitie will come neer;  
But all will say, No matter, take the smart;  
For idleness thou justly punisht art.

To the proude .



Pride goeth before destruction,  
pro: 16. 18.





## EMBLEM XXI.

*Pride will have a fall.*

**E**ehold the dire effect of tow'ring pride,  
 In *Niobe*, who to one deifi'd  
 Would needs compare ; for which presumption high  
 She saw the death of all her progeny.

At sight whereof, such grief did her surprise,  
 That floods of tears did issue from her eyes,  
 Which so continued, until (says Fame)  
 A weeping Marble she at last became.

Thus mortals of their state impatient grown,  
 Aspire to get up higher, till they're thrown  
 Down to th'abyss of misery and wo :  
 Thanks to their pride that brought them down so low

Birth, Honours, Titles, some so raise, that they  
 All others deem as contemptible ; nay,  
 They on the rest at such a distance look,  
 As if themselves for more than men they took,

The Rich and Opulent that hoord up bags,  
 Contemn the Poor and Needy cloath'd in rags ;  
 And for no other cause that I guess may,  
 But, t'other have not Coffers cram'd, as they.

Whereas One, of one mold, did make us all ;  
 The Poor as well as Rich ; as Great, so Small :  
 Let not the High therefore the Low despise ;  
 God brings down Proud, and makes the Humble rise.

TO LEIVTENA<sup>NT</sup> HĒ-S'TRODE.



*They which built, with one hand  
wrought in the worke, and with the  
other hand held a weapon,*  
42. *Nehemia 4: 17.*





## EMBLEM XXII.

*For Work, or for Weapon.*

**J**erusalem reduc'd to ruines all,  
 Fortless, defenceless, and without a wall;  
 For its repair the Jews receive command;  
 Which *Sanballat*, with others, do withstand.

In this work *Nehemiah* was o'rseer,  
 Who of no opposition stood in fear:  
 He marshalled the people into bands,  
 Appointing unto them their several stands.

The high as well as low, the rich as poor,  
 He set unto the work; and, which is more,  
 Unto the God of heaven he often pray'd,  
 That he would be to them defence and aid.

Those that in work were on the wall employ'd,  
 And so by th'foe most apt to be annoy'd,  
 With one hand wrought, the other Weapon held,  
 By which th' assailants force might be repell'd.

Builder and Souldier thus in one united,  
 Defence was made, the enemy was slighted:  
 For every one that in this building wrought,  
 A Sword as well as Trowel with him brought.

Behold an emblem of the Christian race!  
 When we work our salvation out by grace,  
 Satan will always opposition make,  
 Unless Gods armour we do to us take.

To the obedient.



Children obey your Parents.  
in the Lord. Ephes: 6. 1.





## EMBLEM XXIII.

*The dutiful Son.*

When famous *Troy* a long Siege had sustained,  
 And by the whole *Greek* force could not be ga-  
 At last, arrived at its utmost date, (ned,  
 It was enforced to submit to fate.

Well may we think the towns-mens case was sad,  
 Whenas the Victors with revenge were mad ;  
 To which so highly they provoked were,  
 By having been repulsed full ten year.

Destruction did in every corner rage ;  
 None did respect condition, sex or age :  
 The tender Infants dashed on the ground ;  
 Aged and Impotent no mercy found.

The Citie being fir'd, was on a blaze,  
 Whereat the people round about did gaze :  
 Each one to save himself did cast about,  
 And how to be deliver'd from the rout.

Warlike *Aneas* had an aged father,  
 Whom he'd not leave, but hazard's own life rather ;  
 And therefore takes him up upon his back,  
 And by the light o'th' fire away doth pack.

This all instructs, that they should do no less,  
 But aged parents help in their distress :  
 Reproving thousands, who, unto their shame,  
 Do oft neglect the stock whereof they came.

To the helpless.



The Impotent Beggar

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EMBLEM XXIV.  
*The Impotent Begger.*

OF sturdy Beggers we have too great store  
In Town and Country pass from door to door,  
Who by their sloth themselves do Beggers make,  
That begging for a trade they up may take.

But here behold a Begger poor indeed,  
Who nothing can supply to help his need :  
Nor hands nor feet to him can succour give,  
And therefore he must beg, or else not live.

We all should Beggers be at throne of grace,  
With lift-up hands, and with erected face ;  
And God has promis'd them that his Name fear,  
That he in every Nation will them hear.

Nothing have we whereon we may rely ;  
None of our best deeds will us justifie :  
Therefore if meerly on our selves we trust,  
Without all remedy we perish must.

But so much grace doth God vouchsafe to all  
The faithful, that he'll hear before they call :  
Let us therefore in faith to him apply,  
Who none upbraids, but giveth liberally.

He setteth none to drive us from his gates,  
But us invites to most delicious cates ;  
Proclaiming unto every one that will,  
That he may come, and freely take his fill.

*Kindred*

## To Fowlers.



*In vaine the net is spread in the  
sight of any bird. prov. 1. 17.*





## E M B L E M   X X V.

*Kindred not always Friends.*

E Ating of wild-fowl being now in season,  
The fowler how to catch them plotteth treason:  
Pursuant whereunto, he spreads his Net,  
Wherein he hopes good store of Ducks to get.

He's careful nought to do that may them scare,  
Lest he should be deprived of his fare;  
And patiently doth wait the happie hour  
When he may get his game within his power.

But these fowls flie so high up in the air,  
That them to take the fowler would despair,  
But that he had been taught a cunning art,  
To make one of themselves to act his part.

A tamed Duck therefore he doth provide,  
Which be'ng let flie when once the game is spi'd,  
Joyns with the flock, and stays, till at the last  
Down she flies to the Net, and they as fast.

Thus many by relations are decoy'd  
With fair pretences, till they are destroy'd;  
And they oft-times who on their kin rely,  
Do finde that they their trust most falsifie.

No wonder then that such distinction is  
'Twixt *friends* and *kindred*. And I tell ye this:  
Were I to make my choice of one or t'other,  
I'd chuse a Friend before I'd chuse a Brother.

*To the Treacherous.*



*An evil man seeketh onely  
Rebellion. prov. 17. 11.*





## EMBLEM XXVI.

*Try before ye trust.*

*Gifts blinde the eyes, as Solomon doth say,  
And that as divers others, so this way ;  
When we make presents onely to beguile,  
Concealing mischief we intend the while.*

An instance of the same we here present  
In these two Great-ones, who with bad intent  
Did gifts of friendship to each other send,  
When no such matter either did intend.

*Hector* on *Ajax* doth a Sword bestow,  
(A grateful gift to warlike men, we know)  
*Ajax* the other's kindness to requite,  
Presents him with a Girdle, as they write.

The Sword which *Hector* unto *Ajax* gave,  
Did bring to pass what *Ajax* sought to have ;  
*Hector* in *Ajax* Girdle being girt,  
He was by it (when slain) drag'd through the dirt.

With a known foe be not too intimate,  
Though he pretend all kindness, and no hate :  
When he speaks fair, speak fair to him again ;  
But have a care th'art not by's fairness slain.

The gifts of enemies are to ensnare ;  
All wise men therefore of them will beware :  
Their kisses being cruel, friendship fained,  
And their pretences to be all disdained.

To Vaine expecters.



As a roaring Lion seeking whom  
he may devour. 1. pet. 5. 8.





## E M B L E M   X X V I I .

*Well fare a good Conceit.*

**T**He roaring Lion ranging for his prey,  
At last a silly Sheep falls in his way ;  
Which he does rend and tear without remorse,  
And feed upon with stomach like a horse.

A Dog comes by the while, that fain would share  
In that sweet morsel ; but he does not dare  
Come nigh that rav'nous beast that looks so grim,  
Lest he should also be o'th' bones of him.

Fain he'd have stay'd, but on his course he took ;  
Yet as he went, behinde him still did look,  
Pleasing himself on sight thereof to feed,  
When he could taste no part thereof indeed.

Thus many thirst for whatsoere they see,  
Though to lay hold on it there danger be :  
However, they are pleased with the thought,  
As if some great advantage it had brought.

Thus heirs impatient till the time shall come  
That parents die, and go to their long home,  
Spend on the hopes thereof, when after all,  
They drink themselves dead ere the prey doth fall.

And idle persons fancie this and t'other  
Good fortune will befall, one way or other ;  
Mean while neglect an honest true endeavour,  
And so continue poor and base for ever.

*To the Patient .*



*Be thou faithfull unto Death etc.  
Rev: 2. 10.*





## EMBLEM XXVIII.

*Every one hope the best.*

**T**He Fisher-man into the Sea lets down  
His Net, whereas to him it is unknown  
Whether of Fish he shall have few or many ;  
Nay, many times perhaps he takes not any.

Nothing sees he but rolling billows : they  
Each other meet, seeming to sport and play,  
Whilst he stands by the gamesters to behold,  
Oft-times in fear, in hunger, and in cold.

Yet notwithstanding he hath patience store ;  
He waiteth long, and never will give ore ;  
Believing sure that he at last shall finde  
A draught of fish that may content his minde.

Can these such faith and patience exercise  
For mean things, which yet are not seen with eyes ?  
Can they cold, hunger, and what not endure  
For things they hope for onely, are not sure ?

Much more should Christians by believing eye  
The things that are invisible espie,  
And have of them as clear an evidence,  
As if they did look full on them by sense.

And while we here upon the earth remain,  
A firm and stedfast hope we should retain,  
That though the time seem tedious that is past,  
Yet he that shall come, will come at the last.

*To the Slothfull.*



*Not slothfull in business. etc.*

*Rom. 12. 11. 56*





## E M B L E M   X X I X.

*Every thing in its Season.*

**T**He fowls of heaven that in the air do flie,  
Keep every one their season constantly,  
And finde a Climate out wherein to dwell,  
When that wherein they were fits not so well.

When first in any Region they appear,  
They there give notice what's the time o'th' year :  
And every sort of them have their own time  
Wherein to make abode in any Clime.

The Swallow brings the Spring along with it,  
Wherever he at first begins to twit.  
The Cuckoe tells the Summer is at hand ;  
Which he by's note gives us to understand.

Gnat-snapper Autumn brings, 'cause then he will  
Have grapes enow, whereof to eat his fill.  
The Chafinch he delights in Winter cold,  
Of whose approach we by this bird are told.

These little Birds their constant course do keep,  
While Man his time away in sloth doth sleep,  
Seldom regarding either time or season,  
As if he liv'd without or rule or reason.

What things in Summer naturally are bred,  
With them in Winter we must needs be fed ;  
And what the Autumn freely doth produce,  
We must have in the Spring-time for our use.

*To the Naturall.*



*Bray a foole in a mortar yet etc.*  
*prov: 27. 22.*





## E M B L E M   X X X.

*Labour in vain.*

**T**He Prophet asks, *Can Blackmoor change his skin?*  
 Not as a thing he'd be resolved in;  
 But takes it to be granted as most true,  
 A Blackmoor possibly can't change his hue.

*what's bred i'th' bone, wo'n't out o'th' flesh,* we say;  
 No man his constitution alter may:  
 We may as well stop course of Moon or Sun,  
 As bring to pass what Nature wo'n't have done.

Put fool in Mortar, bray him while ye will,  
 A fool he was, a fool he will be still.  
 The sluggish person will a sluggard be,  
 Though he is sure 'twill end in beggery.

A man that naturally is proud and high,  
 Up he will climb, as if he'd scale the skie:  
 And he that so of nature poor and base,  
 Wants confidence to look a man i'th' face.

In many others we might instance make,  
 With whom if we the greatest pains should take  
 To work a change, from morning unto night,  
 'Twould be but as to wash the Blackmoor white.

Then let us not in our attempts be vain,  
 By taking things in hand we can't attain;  
 But evermore such matters set upon  
 As are within our power to be done.

*\* Shrubs*

*To the Contented.*



*A mans pride shall bring him low*  
*pro: 29. 23.*





## EMBLEM XXXI.

*Shrubs safer then Cedars.*

**T**He lofty Oak, the Pine, and Cedar tall,  
And all great trees that overtop the small,  
Spreading their mighty arms out every way,  
With branches fresh and green as is the *May* :

When blustering storms of winde i'th' air do rush,  
And with great violence at them do push,  
Their monstrous bulks do buckle, bow and bend,  
Their branches shiver, and their arms do rend.

Nor do they scape so always : for full oft  
Those trowning trees that stand so much aloft  
By tempests are not onely rent and torn,  
But up by th'very roots are likewise torn.

Thus Fortunes darlings in the world so high,  
As if no grief or wo could them come nigh,  
When storms of Envie once begin to blow,  
They are in danger to be brought down low.

But poor low shrubs, that are so mean and base,  
Enjoy by far o'th' two the safer place :  
For when those blusters make the high ones reel,  
These underlings do no such trouble feel.

Then let us not ambitiously desire  
The great things of the world, since to aspire  
Is most unsafe : for if we stand not fast,  
Our fall will be the greater at the last.

*Hope*

*To Physick Cheats.*

*The Horsleech hath two daughters  
crying give, give. pro. 30. 15.*





## E M B L E M   X X X I I .

*The Cheating Physician.*

A Certain woman being dim of sight,  
Thought by Physicians help gain cure she might :  
He being sent for, comes, and day by day  
Took some part of her goods with him away.

This course he held until the cure was wrought ;  
For now her sight he had restor'd, she thought ;  
And thereupon he did demand his hire,  
And she therein did grant him his desire.

Then she to look about her did begin,  
To see what order all her goods were in :  
But when she lookt, no goods were to be found,  
Although she looked all about her round.

Stay, stay, quoth she, I am mistaken sure ;  
My sight I have not as I had before :  
For in my house I used to behold  
All sorts of Goods and Furniture of old.

But no such matter now that I can see,  
Therefore my eyes still surely blinded be :  
For were my sight restor'd as formerly,  
In every place much Goods I should espy.

Many so much Physicians do attend,  
That they thereby do all their substance spend :  
For let th'advice be either good or bad,  
Be sure the money must by them be had.

Na

*To unnaturall Parents.*



*Without naturall affection*

*Rom. 1. 31.*



## EMBLEM XXXIII.

*Natural Affection.*

OF tenderness behold an instance true,  
Which in the Stork doth natural instinct shew,  
By flying to and fro to fetch in food,  
To fill the craws of her import'nate brood.

And when the young ones, by the old ones care,  
To help themselves to food enabled are,  
Then they in gratitude do her supply  
When she by age disabled is to flie.

This to the shame of Mankinde doth redound,  
'Mongst whom are many parents to be found  
That of their off-spring take no care at all,  
But turn them off, let what will them befall.

Through Idleness, their getting is not much,  
And to excess in Drink their thirst is such,  
That all goes that way, nay all will not serve,  
Though wife and children in the mean time starve.

Children by this likewise may understand  
That when grown up t' enjoy the parents land,  
They should not then them slight, nor yet neglect,  
But cherish them, and shew them all respect.

Nor ought they do as many, void of grace,  
Who spend their fathers means before their face,  
Until at length, by an unthrifty son,  
Children and parents both are quite undone.



*Wisdom excelleth folly*  
*Ecc. 2. 13. 66*



## EMBLEM XXXIV.

*The Sayings of the seven Sages.*

THE Sages seven of *Greece*, which heretofore  
So fam'd for wisdom were, as none were more,  
Each one of them a Golden Sentence had,  
Which *Alciat* thus in picture open laid.

Keep still the Mean, *Cleobulus* adviseth;  
Which by a Balance *Alciat* advertiseth.  
*Chilon* bids Know thy self: the which to do,  
A Mirrour is at hand, thy self to view.

Restrain thy wrath, says *Periander*. Here  
An herb expelling Choler does appear.  
Nothing too much, doth *Pittacus* exhort:  
And loe a plant, too much whereof doth hurt.

Remember still thy End, was *Solon's* word;  
Till which time, nothing can true joy afford.  
A Statue falling here we see presented;  
To shew, the force of death can't be prevented.

Of wicked men the number doth exceed,  
Would *Bias* say. And 'cause in very deed  
*Sardinia* vile a place most wicked was,  
He sets one of its people on an Ass.

Says *Thales*, last of all, Flee Suretyship,  
Lest thou thereby be scourg'd with thine own whip.  
And here a subtil Bird sits on the Net,  
The which the Fowler with all's lures can't get.

*To the lovers of Peace*



*I make peace, and create evil*

*Isa. 45. 7.*





## E M B L E M   X X X V.

*The Blessings of Peace.*

W H E N noise of War hath filled all mens ears,  
And dread of sad events hath rais'd their fears;  
When blood and slaughter hath gone quite its round,  
And nothing but destruction's to be found :

How grateful then is settlement and peace,  
When Union doth begin, and Discord cease !  
Great Princes then laying by their armed Bands,  
In signe of friendship do as 'twere shake hands.

And Subjects setting all revenge aside,  
Fall to their Callings, and therein employ'd,  
They are made rich, grow wealthy, and thereby  
Can better (when need is) their Prince supply.

Peace, love and amity prevent all broyls,  
And free the world from all those Warlike toyls  
That wrath and envie raise among mankind,  
(They being by nature thereto much inclin'd.)

One Nation now is to another true,  
There's no encroaching on anothers due ;  
No cause for Arms at Land, nor for Equipping  
(For safeguard of the Seas) a Fleet of Shipping.

The Swords to Plow-shares now converted are,  
And now are banisht quite all thoughts of War :  
All hostile acts are works of peace become ;  
More pleasing musick's heard then Fife and Drum.

*To the Aged.*



*So teach us to number our days.*

*psal: 90. 12. 70*





## E M B L E M · X X X V I.

*Nothing will last always.*

**T**He longest day, when Sun doth longest shine,  
Must unto night at last its light resigne.  
The sturdiest Oak that in the Forest grows,  
Must shiver'd be by time, or storm that blows.

The long-liv'd Raven at the last must die :  
The soaring Eagle will not always flie.  
The Phoenix rare, which long endures the fire,  
In her own ashes doth at length expire.

The nimble Stag, that lives so great an age,  
Comes at the length to run out his last stage.  
The Patriarchs liv'd so long as none beside,  
Yet at the last it's said of them, They dy'd.

The stateliest Fabrick, built with cost and art,  
Of best materials brought from every part,  
At last will moulder, crumble, and decay :  
For length of time will it in rubbish lay.

Whatever had beginning, shall have end ;  
All things below do to corruption tend :  
And nothing in this world doth last so sure,  
As without end for ever to endure.

The greatest Volume that was ere in Print,  
Whose tediousness would fright one to look in't,  
Seeing so thick and close each page and line-is,  
At last thereto y'are sure to meet with

FINIS.

TO IOHN NORRIS Gent:



*Thine owne friend, and thy  
fathers friend forsake not,  
Proverbs 27.10*





## EMBLEM XXXVII.

*A friend at need, a friend indeed.*

**A** Well-grown tree, which many years had stood,  
And flourish'd fair as any in the Wood,  
At length by age, or else by some mishap,  
Becomes dead, dry, and wither'd, without sap.

Near to this tree a fruitful Vine doth spring,  
Which it approaching, doth about it cling ;  
And still its branches further out doth spread  
On every limb of this poor tree that's dead.

Its uberant grapes and clusters it adorn,  
As if they were of its own body born ;  
Which make it to spectators all appear,  
As if it still both fair and fruitful were.

To this dead tree we many may compare,  
Who by Gods blessing, and industrious care,  
Have thriven well ; till sickness, fire, or trust,  
Or some such ill, them into want have thrust.

But then (like to this Vine) a friend stands by,  
Who to 's effectual aid doth straight apply ;  
And thereby doth his wither'd state revive,  
And him that was decaying, makes to thrive.

And as the Vine a generous juyce imparts,  
Which makes th' afflicted to forget his smarts :  
So friendship true, in season right apply'd,  
Keeps him alive, who else for grief had dy'd.

*The*



## *The* CONCLUSION.

**A**Nd here at present I break off and end,  
Till Readers kindness new occasion lend  
Of further progress in this course ; and then  
You may have more such-like from the same Pen.

Mean while I wish, and heartily do pray,  
That what's already done prove useful may.  
Which if it do, my aim is thereby hit,  
Since That I chiefly did intend by it.



FINIS.



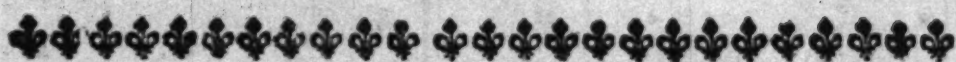
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